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knowledge of the general condition of vitality, especially with regard to the nervous system. Besides this, many a patient has suffered from the flimsy examination of busy physicians who are content to let routine take the place of keenness of observation and due study of a case. The best physicians are never the slaves of routine procedure and cocksure diagnosis. The men of mere routine could often learn something from the "Christian Science" that they despise.

The chapter on Care of the Teeth is one of the best. These steps of 'method' might well be posted over the toothbrush: "(1) Brushing the teeth, (2) Brushing the gums, (3) Gargling the throat, and (4) Drinking a glass of cold [not icy] water" (p. 218).

The chapter on Care of the Hair is not often to be found in books of this scope. Especially would we call attention to what the author has to say about massaging the scalp.

Last of all, we feel justified in applying Doctor Chancellor's warning to his own book: "Cut-and-dried rules will not suffice." (p. 299).

T. P. BAILEY.

THE PEOPLE'S BOOK OF WORSHIP: A STUDY OF THE BOOK OF COMMON PRAYER. By John Wallace Suter and Charles Morris Addison. New York: The Macmillan Company. 1919. Pp. 76.

THE KINGDOM OF THE LOVERS OF GOD. By Jan Ruysbroeck. Translated from the Latin by T. Arnold Hyde, with an Introduction. New York: E. P. Dutton and Company. 1919. Pp. xvi, 216.

The little book, very tastefully arranged, on the Book of Common Prayer, has chapters on The Meaning of Worship, The Book Itself, The Fundamental Principles (Growth and Comprehension), The Three Working Principles (Interpretation, Rubrication, Liturgism), Morning Prayer and Evening Prayer, The Litany, The Holy Communion, The Spirit of the Book and Its Use.

The style of the book is calm and catholic, clear and simple, and the authors have a due regard for forms of worship other than the explicitly liturgical. The worship in silence is especially recognized—this could hardly be otherwise in view of the fact that Doctor Addison, a popular and spiritual lecturer on Mysticism, is one of the writers of this useful compilation.

The last paragraph of the book is especially worth quoting at this time: "Unity is the watchword of our day and generation. Whether it be unity between classes or races [of course by *unity* is not meant *fusion*], unity industrial or social, the unity between nations which is to insure a new and better world, or the unity of the Church, which seizes the imagination and fires the zeal, it is for unity that the religious labor most earnestly, it is the vision of the coming Kingdom that most insistently inspires the enthusiasm of Christian worshippers. It is because our *People's Book of Worship* is so great a medium for the realizing of unity, so truly a handbook of the Kingdom of God and of his Christ, that the lovers and users of it must hold it as a sacred trust, and so deeply feel their responsibility that their use of it, and their whole-hearted participation in its services, will render it the efficient and compelling instrument it may well be in the great cause of universal Christian fellowship."

Due account is taken of the main lines wherein the revision of the Book of Common Prayer is proceeding.

The translator speaks of Ruysbroeck as "incomparably the greatest of all Christian mystics"; but this is a merely individual judgment that will not be shared by many a mystic, and will scarcely be understood by much of the reading public. Nevertheless, it is a good thing to have this translation of a mystical classic, in spite of the bewildering fancifulness of the author's mediævalism. A good sample of Ruysbroeck's pious imagination will be sufficient to indicate the style and content of the book. Speaking of the "gifts of glorified bodies", he gives the following items based upon the life of Jesus as interpreted by a mediæval mystic: "Clearness in His Transfiguration; Impassibility when He transformed Himself into food the night before He suffered, with intense desire and exultation, and without any anguish, which nevertheless is to be understood in accordance with His action, not in accordance with His condition; Subtlety in being born without any pain of an untroubled Virgin; Agility in walking upon the sea."

In spite of Ruysbroeck's tragic miraculism, many a modern mystic can view the real miracle as being the essential power of

mind over matter, spirit over flesh, without traversing St. Augustine's great insight that God does not contravene His own laws, the laws of nature. Modern mysticism cleaves to the supernatural rather than the preternatural, contranatural or unnatural.

T. P. BAILEY.

THE TRANSFORMATION OF EARLY CHRISTIANITY FROM AN ESCHATOLOGICAL TO A SOCIALIZED MOVEMENT. By Lyford Patterson Edwards, Ph.D., Associate Professor of Sociology in St. Stephen's College. Menasha, Wisconsin: The Collegiate Press. 1919. Pp. 945.

Doctor Edwards, in these few pages, has given us a most timely, instructive and original treatment of a very important question in early Church history. It is rather surprising, however, that a "Collegiate Press" should put forth a pamphlet in which forty-eight or more typographical errors and misspellings occur in the course of its ninety-four pages.

But the treatise itself is well done. A good general idea of its contents may be gained from the titles of its five chapters: Political Theories of the Early Christians; The Early Church and Property Concepts; The Early Church and the Populace; Chiliasm and Patriotism; Chiliasm and Social Theory. The third chapter gives an illuminating psychological and sociological study of the persecutions, and the fifth, a very interesting application of the latest sociological principles to the conditions of the Early Church. We have space for only a few of his conclusions, but these will indicate the suggestive value of the whole treatment: "Had Christianity, in the beginning, found a considerable proportion of its adherents among the laboring classes in the rural regions, there can be little doubt that it would have maintained the purity of its early doctrines for a much more considerable period of time than was actually the case. There is no doubt that, in that event, Chiliastic expectations would have survived in Christian theology longer than they did." "The aim of this thesis is to uphold the contention that the forces now operating in society to shape and reshape beliefs and opinions are the very same in kind as operated in the society of the Roman Empire. In short, any explanation of early Christian Chiliasm which seeks to bring in the operation of any social